From a still later card we learn that in all thirty-two converts had resulted from the meeting up to the fifth instant, and the interest unabated.—Brother Bashor had taken a cold and was quite hoarse, but hoped to be able to continue to preach.

The April number of the *Pulpit Treasury* is on our table. It closes the first year of this fresh, vigorous, progressive magazine. During the year it has given a dozen or more portraits of noted preachers, reliable sketches of their lives, and also views of their churches. The portrait and sketch of Dr. J. L. Withrow is given in this number, with a capital view of the old Park Street church, Boston, of which he is pastor. The initial sermon is by Dr. Withrow, the second by Bishop Ryle, and the third by Prof. Dr. J. E. Hamilton. Each sermon is admirable on its theme. Leading thoughts of sermons are by Drs. Barrows, Henson and Moment. Bishop Foss continues his articles on "Mundane versus Cosmic Culture." Pres. Gregory on "Key to Bible Unity." "Home Life" is treated by Dr. Kelynack. There is "Light" thrown "on the International Lessons" by Rev. A. H. Moment. Other articles are by Drs. W. M. Taylor, J. H. Paxton, D. L. Moody and others. Every department is full of good things. With this number is published an admirable index, in which the contributors, topics and texts are arranged so clearly and judiciously that a bird's eye view of the contents of the yearly volume is placed at once before the reader.

The Editor's "First Annual Valedictory" gives a gratifying review of the Magazine's career during the past, and a very hopeful outlook for the future. Single copies, 25 cents; yearly, in advance, $2.50; clergymen, $2.00. E. B. TREAT, Publisher, 757 Broadway, New York.

## Correspondence.

### THE OTHER SIDE.

BY J. W. BEER.

Elder West has at last come out with his "other side," under the heading of "Visit to the Fairview church." His statement contains some truth, but does not conform to the maxim, "The whole truth and nothing but the truth." Perhaps he did the best he could, but his either report betrays a dull comprehension or a very poor remembrance of the facts, if not something worse. My reply shall be as brief as possible, although it must be more lengthy than I wish it to be. With this introduction I will now proceed to examine his paper. The Elder opens up by saying:

**We told them we did not come as a committee, nor to find fault with the membership; but there being dissatisfaction with brother Beer, their elder, we had come to see him and to learn the facts in the case. We wished to learn it certain things of which he was accused were true, and if true, to tell us why it was that he of late was doing as he did."**

FACTS—1. It was understood that they came as adjoining elders, according to minutes of annual meeting, 1882, Art. 4.

2. If they "had come to see" brother Beer and "to learn of him," &c., there was neither necessity or propriety in arranging to have a council meeting.

3. Elder West said they had come to have brother Beer tell the Fairview church what he had done, why he did it, and why he did not do as he used to do, four or five years ago.

4. When elder Kauffman learned that there were no written charges against brother Beer, he said the council was premature, showing that the council was arranged to try brother Beer. Their irregularity was waived, and they were invited by brother Beer, and the Fairview church to proceed, which they did by elder West preferring charges orally, or stating them at least.

Concerning the part I took "in organizing a church in the city of Dayton;" he says, "To this he replied that he and the members in Dayton had submitted to the decision of the elders of the district meeting of 1882, &c. I wish it to be distinctly understood that we only "submitted to the decision of the elders" in so far as to be willing that they should reorganize the church according to promise, but we never accepted of or submitted to their decision in the sense of disregarding or setting aside the organization that was already legally effected. The elders had not declared it illegal but informal; and so we held to its legality, and were willing that they should correct the informality. But they failed to come up to promise, and so the organization stood, still stands, and by the grace of God ever will stand. I am glad that he states in conclusion on this point, "We felt after hearing his statement of the case that he was not to blame, and so said no more about it."

His statement with reference to the communion, having "sisters to pass the emblems to each other," in some places, while in others I "passed the emblems to them," is correct," as far as it goes; but he might have stated that I showed that there is as much diversity in the communion, as well as in feet-washing and the Lord's Supper among themselves, which they admitted. As the elder does not criticise my position with reference to the right of congregations to decide such cases, I suppose he admits its correctness. If not, I offer him for discussion this proposition: Differences in the accidentals, or ceremonies that are not defined in the gospel, do not invalidate religious ordinances. I affirm; will he or some other elder deny?

His statement in regard to fellowshipping "Masons, Odd Fellows and other secret orders," is a fabrication of his own fertile brain. He says: "To this he offered no excuse but to ask for the Scripture disapproving of secret orders." Is it possible that elder West has forgotten that I explained to them that the parties to whom they referred disclaimed membership in such secret orders, and that so far as I knew we did not hold any such in fellowship? I stated, too, that it was commonly reported that there were some such in the conservative ranks. Does he not remember that when closely pressed he admited that he did belong to the Grange, but said he had withdrawn? I deny that the Scripture to which he refers has any reference to secret orders; but every person who ever heard me say anything on the subject knows that I am and always have been, uncompromisingly opposed to holding in fellowship members of secret, oath-bound societies. I never belonged to any, and never gave any countenance to holding such in fellowship. This charge against the Brethren has been answered again and again, and no man is in position to know the facts more clearly than elder West. I regard this mistake in his report as wholly inexcusable.

His statement concerning the conduct of a certain sister who communed "who had refused to engage in feet-washing," &c., is correct. No doubt, the local church will attend to that business properly.

The next paragraph in his report reads as follows:

**"It was told him, as we had learned, that he had at one lovefeast, and where the progressive and conservative parties were both represented, proposed to set two tables, with the progressives at one, and conservatives at the other, and that he would serve the one, and a conservative brother the other. His reply was that he had made the proposal, but offered no excuse to us, but to laugh as heartily as a skeptic."**

Elder West knows and so do the other elders and the entire congregatian, that the closing sentence, referring to my reply and conduct, is not correct. He does know, if he is capable of knowing and remembering any fact, that I denied the impeachment, and that I explained at some length and with considerable earnestness, the facts in the case. Here is a synopsis of my statement: In the evening certain censervative brethren asked whose meeting it was to be. I replied that I understood that it was a meeting for the Brethren, and that we were all invited to commune on our individual examination. There was some farther talk. After we were in the church, I asked one of the conservative ministers whether they could not commune with us by having one of them to officiate. He said they could not. I then said, "if you cannot commune with us, can you not sit together, and then one of you officiate? We are not so particular as to who officiates." But this was not satisfactory. I did not propose to have two tables, and that "I would serve the one, and a conservative brother could serve the other." Such a thought had never entered my brain, until I heard it in the charge preferred against me. My question meant that one of them should serve all. I may have laughed a little. The idea was new and novel and the charge so totally unfounded, that it seemed funny. I don't think I laughed much. The elder did not tell us how "heartily" a "skeptic" laughs, or I might know whether I did "laugh as heartily as a skeptic." I confess that I was skeptical with reference to that charge and the manner in which it was presented. It is hard to treat such cases with gravity. I am sorry that he makes such mistakes.

Please read the following carefully and notice the consistency:

**"For the space of three hours and ten minutes he ceased not to quote history, abuse annual meeting, and, with tears and appeals, to make vows before God and those witnesses, that he would take the whole Bible and nothing else but the Bible all of his journey through.**

**The congregation though not large, seemed to be interested, but at times were so amused at the witty things said by their elder that it was necessary some three or four times to call them to order, and remind them that this was a house of prayer.**

What a perverse congregation, to laugh "at the witty things said by their elder," while he made his "appeals" "with tears!" It is a wonder that the elders did not find "a minority" and expel all the rebellious members." It is barely possible that elder West does not know what amused the congregation; but the congregation can tell whenever he demands an explanation.

With reference to this he says:

**"This lack of gentility I regretted very much to see, for having served them in 1881, when I had every reason to believe them to be gentle and well behaved in every sense, I was now sorry to see that progression with them, was evidently in the wrong direction."**

Query: Was that the time when elder West used to tell those amusing things about the brethren in the Miami Valley? I think it was in 1882 he told his ludicrous story about "the dog, Moreover." I wish to say in behalf of the Fairview congregation that I have never known it to be wanting in gentility or courtesy. There was a tendency to levity sometimes, but due allowance should be made when circumstances are taken into consideration.

Next the elder misrepresents me and perverts the truth by garbling my written declaration of purpose. He says:

**"Elder Beer drew up at the close of the night session a declaration that he would not accept nor endorse the decisions of annual meeting nor any other council."**

My paper as handed to the elders reads as follows:

**"I hereby declare that it is my purpose to go on in the service of God according to the covenant made when I was received into the church by baptism, and I freely declare myself to be a member and a minister of the church of the Brethren. I take the Gospel as my only law in religion, and will not accept nor endorse the decisions of annual meeting, or any other conference, as my rule in the worship of God and the govern ment of the church."**

I do "accept the decisions of annual meeting or any other conference" as advice; and I will endorse such decision when I believe them to be right. Will elder West do more? but "I will not accept nor endorse" such decisions "*as my rule in the worship of God and the government of the church.*" Will elder West do it? If he does, may God have mercy upon him and open his eyes. "This only would I learn of you, received ye the Spirit by the works of the law" of annual meeting, "or by the hearing of faith? Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh?" Gal. 3: 2, 3.

Elder West then deals out the following:

**"His statement made in EVANGELIST Vol. 5, No. 48, that we wished them God speed, is not correct. It was not said."**

In my statement I did not say that it was said; but I now say that according to my remembrance, it was said. Let the congregation decide that question. They said they had no fault to find with my doings in the Fairview church. I think they meant what they said. If not, why did they not deal with me? If they did find fault, why say that they did not? If they found no fault then, why find it now? They did say that we should go on as we had been doing. If they did not want us to do it, why did they say so? If they thought we or any of us had done wrong, why did they not tell us so? If they did not then think we had done wrong, why do they think so now? Would elders tell a congregation to go on, if they thought they had been doing wrong? Could they advise us to go on, without wishing us God-speed? If so, what kind of speed did they wish us?

Elder West's attempt at wit with reference to "loose-jointed conduct," is too tame to require any further notice; and his assertion that he does not wish to be a meddler in other men's matters," is contradicted by his gratuitous advice to his "progressive friends," ostensibly "to save a cause from being lost." Does he feel any interest in this cause? If so, why oppose it? If not, why volunteer his advice "to save" it from being lost?

I am credibly informed that elder West has said that they will attend to my case at the Southern Ohio district meeting. Perhaps it would be well for him to look up the decisions of annual meeting that either direct or justify such a course. I am curious to know why the elders did not publish a report of their visit to Fairview church and also to the Twin Valley church in the *Messenger*? I hope that elder West will tell us in his next what they said and did in the Twin Valley church?

*Washington C. H., Ohio.*

### What They Say.

DEAR BROTHER: We hail with pleasure the EVANGELIST each week and try to profit by its teachings. I have been watching the names slowly added to the ten dollar pledge, and as the paper *must not* go back, but forward, you will please add my name to the list for $10.00 cash, within sixty days. Yours.

E. J. WORST.

Am well pleased with the size of the paper as well as the contents. It is just what we want and must have.

OWEN SWITZER.

**Come thou and all Thy House in the Ark.—Gen. 7-1.**

There was something to be done by Noah: "Come thou." It required faith. Faith by itself without works, would not have answered in this case any better than in any other. People sometimes tell us: "If I believe or have faith I can be saved without works. James says faith without works is dead. Suppose Noah would said, "I have faith," but would not have obeyed the command, he would not have entered into the ark.

"But," says the sceptic, "he might have been a cripple, so that he could not have acted, and still had faith." Well, he would have been in the same condition that you are; he would have had to have help, or perish with the Antediluvians; for out of the ark there was no salvation.

*Come thou*, is a command to us as well, and faith alone will neither save us. Jesus built our ark, and our faith must be strong enough to get inside; not only believe that the ordinances ought to be done, but observe them. The Captain of our ark, has promised: "I will land you safe through." My brother and sister, clouds may appear and tempests arise, but as long as we are inside we are safe. Don't expect that you will not be tempted, for greater men than we are, were tried, and those that proved faithful were crowned. So will we be. Even the Redeemer had greater temptations to endure than you and I. He now intercedes for us. S. B. REIST.

*Aurelia, Iowa.*

### Huntingdon Church.

How the Huntingdon church stands, seems to agitate the minds of quite a number. I came to the church over twenty years ago, brother Ira Calvert told me then that the Bible was our discipline, and advised us to avoid committees, and if possible settle our own difficulties, which I think was good advice. Our old brethren used to say that the Bible was sufficient to govern the church. I have tried all in my power to reconcile the schisms in the church, as I know God hates discord and confusion; and I think if we had more of the *Spirit* and less of self, it would be better for the church at large. The church here has a little of that spirit that savors of discord, but still a reasonable number are for Christ, and I think that with the prayers of the christian, we can prosper. Some, call us conservative, some progressive; but to be really a christian, in word, thought and deed, I think should be our life work. Let us cease to join issues on subjects of little moment, and thus neglect the weightier matters of the law. Oh, brethren, how we lack charity and the Christian Graces, and yet we are faulting others. Yours fraternally,

R. K. BINKLEY.

*Huntingdon, Ind.*

### Announcement.

The Brethren at New Enterprise, Pa.,—the Lord willing—will hold a lovefeast on the evening of the 31st day of May. Meeting will begin a week or ten days previous.

J. Z. REPLOGLE.

### Treasurer's Report.

Inasmuch as I was elected treasurer at a convention held at Silver Creek, Cowly county, Kansas, of the Southern Kansas Missionary cause, I hereby report through the BRETHREN'S EVANGELIST,

| | | |
|---|---|---|
| Receipts from Silvercreek church, January 15, 1884, | - - - - | $2.00 |
| " " Nickerson church, Feb. 12, | | 1.25 |
| " " A. J. Hixson, Feb. 28, | | 3.50 |
| " " Mulvane church, March 31, | | 2.00 |
| | Total, | $8.75 |

No expenditure.

Total on hand ending Mar. 31, 1884, $8.75

F. C. SCHAPER.

*Mulvane, Sumner Co, Pa.*

The secret of a cheerful life is not planning to escape sorrow, which cannot be; but nerving the heart to meet sorrow, and smite victory out of its unwilling hands.

## Died.

ULLERY.—Died April 3rd, 1884, EDITH MAY ULLERY, aged 7 years, 4 months, and nine days. Funeral services by D. D. Wine and H. R. Holsinger. Text: "Of such is the kingdom of heaven." The Lord comfort the bereaved parents. Edith was their only daughter, and they loved her dearly.

**THE BRETHREN'S ANNUAL FOR 1884.**

Contains biographical sketches and portraits of Elders John H. Umsted and Frederick P. Loehr, a chronological department of the Brethren Church and of the German Baptist and Old Order churches, besides much other useful and interesting reading matter.

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